A DISCOURSE ON THE LIMITS AND IMPORTANCE OF FREE ENQUIRY IN *MATTERS OF RELIGION.* WITH A POSTSCRIPT.

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I HAVE been influenced by two motives to trouble the world with the following publication:— the one is to ſilence the charge of ſcepticiſm, which from certain quarters has been brought againſt me:— the other is to ſoften, as far as the perſuaſions of an individual can ſoften, that implacable and rancorous ſpirit, which amongſt Chriſtians of every denomination is too ready to break forth. And let not the efforts of an individual however impotent or obſcure be treated with contempt.

THAT to abſtain from all appearance of evil is a dictate of prudence, no leſs than a precept of revelation, it were needleſs to demonſtrate. It muſt however be obſerved only, where the action, which is attended with an unfavourable aſpect, is indifferent and unimportant,—and where the beneficial conſequences may be ſeparated from the ſuſpicious tendency. In ſome caſes it is certain that, if we are reſolved to do good, we muſt appear to do evil:—we muſt ſubmit patiently to the ill-founded and malicious aſperſions, with which prejudice or ſelf-intereſt may tarniſh our conduct, and by a ſteady and undaunted perſeverance exhibit to the

world the conſciouſneſs of rectitude and the ſecurity of innocence.

Of the various departments of our duty, in which circumſpection is requiſite, it is in no one more difficult to aſcertain its limits,—to point out the preciſe period, at which it ceaſes to be virtuous and begins to be criminal,—to temper it with a due proportion of freedom and confidence, than in communicating the reſult of our religious inquiries.—That an endeavour to eſtabliſh Chriſtianity upon its juſt and unalterable foundations,—to ſilence the cavils of ſcepticiſm and the ſcoffs of infidelity,—to clear up thoſe real difficulties, by which the beſt men and the moſt ſincere believers have been frequently perplexed, is an employment well-pleaſing to God and highly profitable to man, the moſt inflexible bigot will readily allow. Yet as doubts muſt be fairly ſtated, before they can be fairly removed; the means will

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perhaps be cenſured, while the end is applauded:—the moſt accurate completion of the former deſign will be ſtigmatized as calculated only to ſubvert the principles of our faith; while the moſt rude and unſkilful execution of the latter will be rewarded as the triumph of learning over the feeble efforts of licentious ignorance. —To reſcue therefore from unmerited obloquy the uſeful, though humble taſk, in which I am engaged,—permit me, before I proceed, to mark out the boundaries, within which a liberal inveſtigation of the ſacred records may be lawfully inſtituted, and to ſuggeſt its importance, when conducted by diſcretion.

I. That habitual piety to God and benevolence to man are alone ſufficient to ſecure our eternal ſalvation, we are taught by the mouth of divine wiſdom itſelf*. In no declaration does the exalted good-

* Luke x. 27. 28.

neſs of the Saviour of the world more conſpicuouſly appear ;—by no criterion is he more eminently diſtinguiſhed from thoſe artful and ambitious impoſtors, who preſume to ſwell the train of their followers by appropriating to their own ſect the inheritance of immortality and by excluding thoſe from the mercies of the Deity, whom they cannot allure by their promiſes or terrify by their denunciations. —As the conditions of our future exiſtence are thus rational and enlarged,—as they are not reſtrained to the profeſſors of any particular revelation * ;—any formulary of doctrine, or ritual of worſhip ;—ſo we are expreſſly aſſured by the apoſtle of the Gentiles † that an open profeſſion of our belief in the reſurrection of Jeſus will entitle us to the appellation and privileges of a Chriſtian.—Here is the gulf fixed

* See Ben Mordecai's Letters, vii. p. 131.

† Rom. x. 9. See the learned Mr. Wakefield's Eſſay on Inſpiration, p. 20.

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between Faith and Infidelity :—as we are bound to receive thoſe as brethren, who unite with us in maintaining this fundamental article of our ſyſtem, however they may differ from us in the nature of their ſubordinate tenets ;—ſo by no latitude of interpretation nor liberality of conceſſion can we admit thoſe into our communion, who either doubt or deny it.—Here likewiſe we muſt terminate the progreſs of our free examination :—though it is proper to avail ourſelves of every mode of defence, which may conſpire to facilitate the reception of this important principle ;—yet a becoming zeal for the intereſts of our religion will impel us to reject as impious, whatever tends to undermine it.

II. A commendable, but exceſſive veneration for the code of the New Teſtament has induced the majority of Chriſtians to admit with implicit deference

and without any diſcrimination the facts, which it records, and the doctrines, which it delivers. They imagine that the ſeveral treatiſes, of which it is compoſed, were endited by their reſpective authors under the guidance of a plenary or partial inſpiration, which would ſecure them from a failure of memory and an error of judgment *.—Yet upon reflection they might diſcover that this mode of proceeding would have been utterly inconſiſtent with the general conduct of providence, which leaves to our own induſtry and ſagacity whatever it has given us the means and

* This hypotheſis ſeems to be founded on a groundleſs preſumption, that if the Deity *once* communicates a perfect revelation, he muſt continue it in the ſame perfection to future ages. It can ſurely with no more reaſon be urged as an objection, that he has not conveyed it in its full ſplendour to all, who have embraced it, than that it has not been promulgated to all the inhabitants of the globe. The light, which we enjoy, whether greater or ſmaller, is a matter of mere favour.

abilities

abilities of performing. So numerous were the ſpectators of our Saviour's miracles, the hearers of his diſcourſes, and the witneſſes of his character, that had their zeal for tranſmitting to poſterity a relation of theſe intereſting particulars been adequate to that laudable curioſity, which we in vain wiſh to gratify; every cavil of infidelity would have been completely anticipated,—every ſource of diſcord in the theological world would have been effectually precluded. But reaſonably as we may lament the ſlender information, which the firſt diſciples of our maſter have vouchſafed to communicate, we have no ground to conjecture that, even had they been diſinclined to publiſh any narrations whatever, the Deity would have impelled their minds by an irreſiſtible influence *. When the new reve-

* "When Chriſt, after his reſurrection, ſent forth his Apoſtles, he gave them no command to write." Jortin's Diſcourſes, p. 253.—See Letters on the Origin of Evil, p. 159.

lation had been widely propagated by the aſſiduous labours of its miniſters, and had been inconteſtably demonſtrated to be of divine original by an illuſtrious and repeated diſplay of ſupernatural wonders,—the plant, which had been watered by the dew of heaven, might afterwards be fairly intruſted to human culture and preſervation.

We may therefore expect that the records of our ſalvation will not be exempt from the imperfections of uninſpired compoſitions *;—that the order and circumſtances

* See by all means Middleton's Miſcellaneous Works, v. ii. p. 73. 74. 75.—It is diſgraceful to the contemporaries of this accompliſhed writer, that he was not promoted in his profeſſion;—his erudition was exuberant, his judgment correct, his taſte pure and refined; to which encomiums it may with truth be added, that he was the ſucceſsful antagoniſt of BENTLEY: his learning he did not oſtentatiouſly laviſh, but rendered it ſubſervient to the elucidation of ſome intereſting queſtion.—Convinced as I am of the

ſtances of ſome tranſactions may be inaccurately ſtated,—the connection of ſome diſcourſes mutilated,—the parts of others tranſpoſed,—and the application of ſome prophecies

the abſolute neceſſity of verbal criticiſm to give a proper bias to ſuperior talents, yet I would always direct it to an important object. I lament the time, which Bentley loſt in collecting the Fragments of Callimachus, or even in preparing his editions of Horace and Terence; as he was capable of enlightening mankind by original productions of much greater moment than any poetical compoſitions, however elegant and poliſhed.—Advice of a ſimilar nature was given by Middleton to Warburton; but the genius of the latter had not been ſufficiently tutored to enable him to *profit* by the advice, though perhaps he followed it: (See Anecdotes of Bowyer, p. 433.) in the purſuit of a phantom he was ſingularly vigorous;—in his ſtratagems to ſeize it he was ſingularly ingenious: but the fertility of his fancy led captive his judgment, and did not ſuffer him to grapple with truth.—I know no ſcholar among the living or the dead, whoſe attainments I ſo much envy as thoſe of Dr. Middleton. If the meaſure of his faith was not proportionate to Biſhop Sherlock's, ſome conceſſion ought ſurely to have been made to

ſuperior

prophecies erroneous. In the perusal of this volume, we must not only interpret it by the established canons of criticism, but we must examine its contents with the most rigorous scrutiny:—we must carefully distinguish such facts as are certain from such as are probable,—and such as are probable from such as are possible:—if contradictory doctrines are delivered by two different writers, we must im-

superior abilities and learning.—In a civilized country there ought to be literary establishments, which should be open to men of all religious persuasions.

Having accidentally mentioned Dr. Bentley's edition of Terence, I may not perhaps have a better opportunity of observing, that his objection to the present system of Greek accents, of which I have spoken in my Notes upon Plutarch, (p. 141.) arose from his confounding the *elevation* with the *length* of the syllable and with the STRESS of pronuntiation, which ought to be laid on certain syllables of the verse in order to give it its due cadence. See his ΣΧΕΔΙΑΣΜΑ de Metr. Terent. p. 16. 17. 18.—Dr. Foster's assertion (Reply &c. p. 14.) is therefore inaccurate.

partially

partially weigh each of them in the balance of reaſon;—we muſt embrace that which appears moſt conſonant to its dictates and the acknowledged attributes of the Deity: and in the admiſſion both of facts and doctrines we muſt pay due attention to the character of the author, by whom they are advanced.

In contending with our antagoniſts, to wield the ſcriptural weapons with dexterity and ſucceſs requires no inconſiderable portion of acuteneſs and ſagacity; we muſt know when to recede, as well as when to advance;—what to doubt, as well as what to believe;—what to relinquiſh, as well as what to maintain. Unleſs the Apoſtles aſſure us that they are enlightened by an immediate illumination of the Spirit;—unleſs they diſcriminate what they ſpeak by command from the unaſſiſted ſuggeſtions of their own judgment;—what they ſaw and heard themſelves from the information

mation of others;——the excellence and probability of what they offer muſt be the meaſure of our vindication.——But if enſlaved by vulgar prejudices we defend with pertinacity the moſt trivial and incredible circumſtances;—if to remove the appearance of contradictions from the Evangelical hiſtories we adopt the moſt forced interpretations and the moſt extravagant conjectures;—if we place upon an equal footing the authority and authenticity of every ſacred treatiſe;—if in citing the prophecies of the Old Teſtament we acquieſce in the obſcure and ambiguous language of our tranſlation, and are either too timid or too negligent to aſcertain the preciſe meaning and connection of the original;—we ſhall never be able to inſtitute a ſatisfactory defence of the evidences of our religion.

The laborious collation of Manuſcripts accompliſhed by Dr. Kennicott, and the accurate

accurate verſions of the prophetic writings, which have been lately exhibited, would afford us conſiderable aſſiſtance in doing *complete juſtice* to the argument drawn from prophecy in ſupport of our faith. A work of this nature, which might be firſt calculated for ſcholars, and afterwards adapted to general utility, is a great *deſideratum* in Theological learning. I muſt however maintain that ſuch an undertaking ſhould be conducted on the principles of CRITICISM ALONE. If we are biaſſed by the erroneous * application of prophecies, which

* That ſome of theſe applications are erroneous, as far as the hiſtorical part of the New Teſtament is concerned, I thus briefly endeavour to prove:—No rational critic will contend that they are all *direct completions*:—if they are not all direct completions, ſome of them muſt be either *imaginary* completions, or *mere accommodations*:—but that they are not mere accommodations is evident; (1.) becauſe the inſertion of theſe quotations as claſſical embelliſhments, is utterly diſſimilar to the unadorned ſimplicity of the ſacred

which is embraced by the authors of the New Teſtament, and perplex our brain with Double ſenſes and Myſtical meanings, we ſhall only render ourſelves laughing ſtocks to every ſagacious reader.—A production of this kind might properly be accompanied by a juſt diſcrimination of the facts recorded in the goſpel hiſtory, and an eſtimate of the different degrees of aſſent, which we ought to apportion to each.——Such a valuable acceſſion to ſacred literature would deliver us from the embarraſſment, which we at preſent ex-

cred hiſtorians, and is an uſeleſs interruption of the narration; (2.) becauſe it confounds the evidence, which would ariſe from the *direct* completions: For to ſay with Dr. Sykes, (Eſſay on the Truth, &c. p. 296.) that the judgment of the reader may diſcriminate the one from the other, is to ſuppoſe him capable of doing what has been hitherto beyond the reach of the moſt learned and ſubtle Theologians. See by all means Collins's Literal Prophecy, p. 351. —I have not noticed *Double ſenſes*, becauſe they are not the faſhionable ſolution: but the *ſecond* reaſon is equally applicable to *them*.

perience

perience in repelling the objections of infidelity, and a more noble monument than has hitherto been ſeen, would be erected to the honour of TRUTH.

Should it be alleged that the unreſerved inveſtigation, which I here recommend, might unſettle and perplex the minds of many well-diſpoſed Chriſtians;—it may be anſwered—that a belief of our religion not founded on enquiry deſerves no better appellation than a blind credulity*; which can afford us no comfort under the preſſure of calamity,—no ſteady principle of action under the aſſault of temptation:—that religious knowledge, as well as other knowledge, is to be attained only by induſtry and meditation: and—that to beſtow no labour in proving the validity of our title to an immortal exiſtence is a preſumptuous neglect of thoſe glad tidings

* See ſome excellent remarks on this ſubject in Le Clerc's Cauſes of Incredulity, p. 114—130.

of

of joy, which the goodneſs of the Deity has publiſhed to his creatures. Is an eternal weight of glory too trivial a reward to animate our reſearches into the foundation of our hope? Do we entertain a diſtruſt of others in the management of our temporal concerns, and ſhall we ſecurely rely on their ability and integrity in our ſpiritual inſtruction?——The bulk indeed of our brethren peruſe as a duty and a taſk a certain portion of the ſacred writings: ſo ſubdued and overawed are their minds by the prejudices of education, that if they retain the ſound of the words, they are perfectly ſatisfied; and almoſt think it unlawful to enquire into their ſenſe: Whatever they meet with in the oracles of God, they imagine that they are bound to receive with an implicit deference, which muſt anxiouſly exclude the intruſions of reaſon. Hence though the name of Religion is often in their mouths, its benign

influence

influence ſeldom reaches their hearts. But if by judicious indoctrination this undiſcerning reverence was removed,—if they were taught to diſtinguiſh the RECORDS of Revelation from the REVELATION ITSELF *,—and to examine the former with the ſame freedom which they exerciſe in any human compoſition; their curioſity would be excited,—their attention would be arreſted; and they would begin to form rational notions of the deſign of the Chriſtian ſyſtem, which would elevate their thoughts and rectify their conduct.

Should it be farther objected that the majority of Chriſtians poſſeſs neither the abilities nor the learning, which are neceſſary to conduct theſe reſearches with ſucceſs;—it may be replied—that with reſpect to the former the poſition is abſolutely groundleſs †;—that to apprehend the

* See A View of the Internal Evidence of the Chriſtian Religion, p. 126.

† See Jortin's Diſcourſes, p. 257.

leading evidences of our faith and to eſtimate with ſome intelligence the importance of facts and doctrines, requires no greater ſtretch of underſtanding, than to force our paſſage through the world and to ſtruggle againſt, or to practiſe, the artifices of diſhoneſty:—that with reſpect to the latter, though it is readily allowed that ſome curious and intereſting topics cannot be completely inveſtigated without an adequate acquaintance with the ancient languages, yet ſo numerous are the vernacular treatiſes upon every ſubject of Theology, that no rational excuſe can be offered, why our brethren ſhould not acquire the information, which is placed within their reach;—why they ſhould know nothing, becauſe they cannot know every thing.

III. But the diſcovery of truth is not the only good conſequence, which reſults from the encouragement of free enquiry: it is eſſentially requiſite to check the progreſs

greſs of error;—to eradicate thoſe numerous and impious ſuperſtitions, which have enchained in ſpiritual bondage a conſiderable portion of human kind;—to reſcue our religion from that load of corruptions, which has ſullied and obſcured its native purity:—it learns us to tolerate the opinions of others by diſcloſing the ſolid arguments, which may be adduced againſt our own:—it forces us to feel experimentally the difficulty of maintaining our tenets by obliging us to have recourſe to the moſt minute criticiſm and the moſt ſubtle diſtinctions:—it tends to diſcredit the uſe of thoſe opprobrious invectives, with which ſceptics have been too plentifully aſſailed by the ſtaunch defenders of our faith; and —to repreſs that rancorous and perſecuting ſpirit, which Chriſtians of every denomination have been too prone to indulge.

The ignorance and bigotry of mankind have beſtowed an importance on Theolo-

gical controverſy, which in its own nature it by no means poſſeſſes *: the doctrines, which have been the ſubjects of the moſt furious altercation, neither enrich the mind with uſeful knowledge, nor ſtrengthen it by ſalutary precepts;—they neither captivate the fancy by the allurements of fiction, nor enlarge the judgment by the dignity of truth: they preſent to our view nothing but barren ſpeculations, which weary our purſuit and diſappoint our labour. Yet we mark them in the page of hiſtory as prominent and diſtinguiſhed features, which have produced on the wide theatre of the world revolutions of no leſs magnitude than the moſt brilliant atchievements of heroes and the wiſeſt inſtitutions of ſtateſmen. They have been followed indeed by more deplorable effects than the

* The reader may ſee ſome remarks on Theological Diſputes, to which I do *not* aſſent, in Wotton's Reflections upon Ancient and Modern Learning, p. 406. Edit. 1697.

ambition

ambition of the former:——they have not only ſtained with blood the faireſt regions of the earth, but they have diſtracted them with inteſtine diviſions and implacable animoſities:—they have kept up a perpetual ſtruggle for ſuperiority and eſtabliſhment, which the horrors of perſecution have ſerved only to rivet:—and under the ſpecious appearance of diſſeminating the faith they have almoſt extinguiſhed the more ſubſtantial virtue of charity. A ſpirit, which has been ſo deeply rooted by the lapſe of ages, the powerful influence of learning has not been able to overcome. We have too lately ſeen it in our own country break forth into unauthoriſed acts of devaſtation and outrage. We truſt indeed, for the honour of the eighteenth century and the vigilance of our police, that ſuch enormities will excite our attention by their infrequency no leſs than their atrocity. It is however to be lamented,

that if any of our brethren have the temerity to queſtion the articles of our creed, though the genius of the times may not ſuffer us to torture their perſons or confiſcate their property, yet ſome of us are too forward to adopt a more refined ſpecies of perſecution:—we endeavour to blaſt their riſing fortunes by ſhedding over their fair reputation the deadly mildew of hereſy:—we inſinuate from their religious principles their diſaffection to the ſtate:—we repreſent them as unfit to be intruſted with the authority of office or the ſuperintendence of education:—we treat them with cold indifference and mortifying contempt, though their virtues and their talents ſhould command our reſpect.

It would not be difficult to ſuggeſt expedients, which would effectually eradicate this diabolical diſpoſition*: but as the

* It may not be amiſs to mention one method, which would contribute to effect this deſirable purpoſe,

the power of reformation does not reſide in an individual, it is more uſeful to point out to our practice what as individuals we are able to perform.——Let us by a liberal inveſtigation of the ſcriptures aſcertain the importance of the doctrines, for which we contend:—let us by the ſame means acquire juſt and enlarged notions of the deſign of our religion: if we diſcover by theſe reſearches that the habitual exerciſe of piety and benevolence is alone ſufficient to ſecure our ſalvation, and that a declaration of belief in the reſurrection of Jeſus will alone entitle us to the appellation of Chriſtians;—we muſt neceſſarily conclude that ſpeculative opinions are not eſſential parts of the faith we profeſs:—that however

poſe, without requiring any alteration whatever:—— Let government make a point of promoting to important ſtations in the church none but men of REAL LEARNING and LIBERAL SENTIMENTS; which would be thus gradually inſtilled into the inferior clergy, and root out that ſpirit of bigotry, which is now too prevalent among them.

we may differ from each other in the nature of our ſubordinate tenets;—whether we are Athanaſians, or Arians, or Socinians;—whether we admit the plenary or the partial inſpiration of the code of the New Teſtament, or maintain that the authors of it were left to depend upon their own memory and judgment;—we may acceptably diſcharge our duty to our Creator and our Redeemer.——If we accuſtom our minds to ſuch reflections as theſe, we ſhall be irreſiſtibly impelled to diſplay to our brethren of every denomination that forbearance and condeſcenſion, that tenderneſs and kindneſs, which are thus earneſtly recommended by the Apoſtle of the Gentiles: *Let all bitterneſs, and wrath, and anger, and clamour, and evil ſpeaking, be put away from among you, with all malice. And be ye kind one to another, tenderhearted, forgiving one another, even as God for Chriſt's ſake hath forgiven you.*

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POSTSCRIPT.

IT may not be here amiſs to produce at length thoſe paſſages of Dr. Bentley's ΣΧΕΔΙΑΣΜΑ, to which I have referred the reader in the note, p. 10.

Illud ſane in lingua Latina notabile, ne unum quidem verbum præter monoſyllaba tonum in ultima habuiſſe. *Déum* igitur, *Vírum*, *Méum*, *Túum* priore LICET brevi pronuntiabant, numquam niſi in verſu *Deúm*, *Virúm*, *Meúm*, *Tuúm*.——

Now why, I would aſk, does he here ſay, priore *licet* brevi, unleſs he thought that the *accent* affected and diſturbed the *natural quantity* of the ſyllable?—Why likewiſe does he ſay, numquam niſi in *verſu*, unleſs he confounded the *elevation of the voice* or ACCENT *properly ſo called* with the STRESS which ought to be laid on

on certain ſyllables of the verſe in order to give it its due cadence * ?

That theſe two things are entirely diſtinct is immediately clear from the following verſe, in which the *ſtreſs* is to be laid thus :

Ηκώ νεκρων κευθμώνα και σκοτέ πυλας.

But the *accents* are placed thus :

Ἥκω νεκρῶν κευθμῶνα καὶ σκότε πύλας.†

Jam vero id Latinis comicis, qui fabulas ſuas populo placere cuperent, magnopere cavendum erat, ne contra linguæ genium ictus ſeu accentus in quoque verſu ſyllabas verborum ultimas occuparent. Id in omni metro, quoad licuit, obſervabatur ; ut in his,

'Arma virúmque cáno, Trójæ qui prímus ab óris
Itáliam fáto prófugus Lavínaque vénit
Lítora ; multum ílle et térris jactátus et álto
Vi ſúperum, ſaévæ mémorem Junónis ob íram.

* See Grey's Introduction to Proverbs, p. 5.

† See Foſter, p. 306.

Qui

Qui perite et modulate hos verſus leget, ſic eos, ut hic accentibus notantur, pronuntiabit; non, ut pueri in ſcholis, ad ſingulorum pedum initia, *'Italiám fató profugús Lavínaque vénit*, ſed ad rythmum totius verſus. Ubi nulla vox, ut vides, accentum in ultima habet, præter unicam illam *Virúm:* idque recte ob ſequens enditicon *Que.*——

It is evident from Dr. Bentley's here joining as ſynonymous *ictus* ſeu *accentus*, —and from the two ſentences, in which the words *accentibus* and *accentum* occur, that he confounds the *ſtreſs* with the *legitimate accent*.

Dr. Foſter certainly did not perceive what Bentley was here about; as appears from the following remark *: "*Lavi-*" *naque* ſhould be otherwiſe accented, thus, "*Lavináque*, on account of the enclitic "joined with it."—If the mark had been

* P. 294. Note.

thus

thus placed, it would have ſpoiled the rythm of the verſe; which was one great object of Bentley's attention.

I muſt obſerve by the way, that Dr. Bentley's notations over the lines of Virgil are manifeſtly erroneous, becauſe they ſometimes deſtroy the *natural quantity*:—*ca* in *cano*, *ta* in *Italiam*, *pro* in *profugus*, *ſu* in *ſuperum*, *me* in *memorem*, are pronounced long; whereas they are ſhort *.

It ſeems impoſſible for us at this diſtance of time to read hexameter verſes exactly as the antients did, unleſs one of them could be raiſed from the dead: but I believe the ſchoolboy's method, which is here reprobated, to be nearer the truth than the Doctor's. Iſaac Voſſius ſays in his treatiſe *De Poematum Cantu et Viribus*

* See Le Clerc's Ars Critica, T. I. p. 366—368. Monboddo on the Origin &c. V. II. p. 329—335. and on the other ſide Primatt, p. 158—160. who has run into the ſame error with Bentley.

Rythmi:

Rythmi: (p. 30) Sane ſiquis ſcire deſideret qualis fuerit antiqua carminum pronuntiatio, is non multum a veritate aberrabit, qui illam ſimilem fuiſſe exiſtimet, atque ſit ea, quæ vulgo in *ſcandendis verſibus* adhibetur.——But to proceed:

Totum autem hoc, quod de ictu in ultimis ſyllabis cautum fuiſſe diximus, de ſecunda tantum trimetri διποδίᾳ capiendum; nam in prima et tertia ſemper licuit; ſiquidem iſta ſine venia conclamatum actumque erat de comœdia tragœdiaque Latina. Cum igitur hunc verſum ſimileſque apud noſtrum videris,

Malúm quod iſti di deæque omnés duint:

cave vitio id poëtæ verteris; etſi *Malúm* illud et *Omnés* ſi in communi quis ſermone ſic acuiſſet, deridiculo fuiſſet.——Quin et Græcos ipſos eadem tenuit neceſſitas, eadem paſſa eſt indulgentia. Cum Ariſtophanes dixit,

Δελόν

Δελόν γενεσθαι πάραφρονεῖ]ος δέσποτε.

Cum Euripides,

Ηκώ νεκρων κευθμώνα και σκοτὲ πυλας,

idem admiſerunt in Δελόν et Ηκώ, quod noſter in *Malúm* et *Omnés*; ipſi enim alibi priorem acuunt, Δέλον et Ἧκω. *

Nothing can afford a ſtronger proof than this paſſage of the confuſion above mentioned: and I wonder that the Doctor's reſtriction of his poſition to the ſecond dipody † did not lead him to diſcover that he and Quintilian were ſpeaking of *different* accents: for Quintilian ſays expreſſly:

* See Manwaring's Stichology, p. 66.

† Our Critic has diſingenuouſly omitted a material part of the paſſage, which he produces from Gellius in ſupport of his notion; *In longis verſibus, qui hexametri vocantur, item* &c.—As his reaſon cannot be applied to *Hexameters*, it is plainly viſionary with regard to *Iambics*.——In his edition of Terence I have obſerved the ictus placed upon the laſt ſyllable of a word in the ſecond dipody in inſtances, which have not been mentioned by himſelf and Dr. Foſter.

Eſt

Eſt autem in omni voce utique acuta ſyllaba, nec ultima UMQUAM:——Here is no exception made of the firſt and third dipody.

I muſt add, in order to obviate an objection of Dr. Foſter *, that, though Bentley might in *ſome* inſtances allow the preſent poſition of the accentual marks to be juſt, it by no means follows that he approved of the *general ſyſtem* and had changed his ſentiments ſince he wrote his epiſtle to Mill.—In this very epiſtle (p. 73.) he ſays: Eodem accedit, quod in ſyllaba ſecunda ſtatuitur accentus τὸ Μαλέλα tanquam ab ὁ Μαλέλας, non Μάλελα neque Μαλελὰ ut plerumque aſſolet in vocabulis peregrinis. This paſſage certainly attributes ſome authority in the *preſent* caſe to the accentual mark.——Dr. Foſter's quotation from the Emendationes in Menandrum in my opinion clearly *admits* the

* Reply &c. p. 13.

power

power of the acute to lengthen the ſylla-lable: Bentley only there laughs at Le Clerc as if he ſuppoſed that the pronun-tiation or *audible* quantity could ſupply the place of the *viſible* quantity.

As I have not ſeen the Diſſertation De metris Terentianis elucidated by any of the learned, the foregoing remarks will not, I truſt, be unacceptable.

THE END.

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